

With respect of
D. Gilman
ADDRESS

TO THE

GRADUATES

OF THE

Medical Department of Pennsylvania College,

AT THE

PUBLIC COMMENCEMENT,

MARCH 8th, 1850.

BY JNO. WILTBANK, M. D.,

Professor of Obstetrics and Diseases of Women and Children.

PHILADELPHIA:

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1850.

PENNSYLVANIA MEDICAL COLLEGE, }
March 8th, 1850. }

PROFESSOR WILT BANK,

DEAR SIR:

At a Meeting of the Graduates, held this evening, (Geo. Murray, M. D., having been appointed Chairman, and Saml. Gibson, M. D., Secretary,) the undersigned were appointed a Committee to solicit, for publication, a copy of the appropriate and excellent Address delivered by you this morning.

Permit us to add our own personal solicitations to those of the Class.

With great respect,

JOHN K. REID,
GEO. J. CHAMBERLAIN,
GALEN S. ROBINS.

No. 316 ARCH STREET, }
March 9, 1850. }

GENTLEMEN:

The Address to the Graduates was prepared for their benefit, and is, of course, at their service. I only regret that it is not more worthy of the occasion. That every member of the Class may be actuated by the principle therein enforced, is the earnest desire of

Your sincere friend,

JNO. WILT BANK.

To J. K. REID, M. D.
G. J. CHAMBERLAIN, M. D.
G. S. ROBINS, M. D.

ADDRESS.

GENTLEMEN :—

THE time you have so long and so anxiously expected has at length arrived. You have complied with all the requisitions, passed the prescribed ordeal, and received the honours of our institution. The relation hitherto existing between us as teachers and pupils is dissolved. Your preparatory education is finished, your pupilage is ended, your probation is over; and you are now ready to go forth to heal the sick.

The occasion upon which we are this day assembled is one of peculiar interest to us all. It is interesting to you, because it ushers you into a liberal profession; to us, because it accomplishes the object for which we, as a faculty, have laboured; and it must be gratifying to this enlightened assembly to witness a ceremony which adds to the number of educated physicians.

The ceremonies in which we have been engaged have a high and solemn meaning. They not merely confer upon you the degree of Doctor of Medicine, and give public testimony to your professional attainments; they do much more than this. They confer upon you a sacred commission, admit you to a peculiar office, and impose upon you serious responsibilities and a heavy servitude. You are now set apart to a most important duty. Your lives are consecrated to the service of your fellow-men. Obligations of the deepest and most enduring character rest upon you. Henceforth you will be daily and hourly engaged in acts of kindness, beneficence and mercy; and if you are faithful to your trust, and have a proper sense of your responsibilities, your ministry to the sick, the suffering

and the afflicted, will be characterized by unceasing efforts to impart ease, comfort and health.

I have been commissioned by my colleagues to give you their parting congratulations, together with some salutary counsel adapted to the occasion. In performing this duty I might, with great propriety, speak of the dignity of the office conferred upon you and of the responsibilities it imposes. I might charge you to fulfill the duties you owe to yourselves, to your profession, and to the public. I might describe the various qualities of mind and of heart that become necessary to enable you to perform these duties with fidelity; and show you the grievous ills that result from a disregard of them. I might hold up to your imitation some of the great and the good who have adorned our profession by their brilliant talents and exalted virtues. But in taking leave of you, and in sending you out to heal the sick, I would fain give you a single precept: one that will be universally applicable, that you can carry with you at all times, to all places and under all circumstances, and that will ever stimulate you to a faithful discharge of duty.

It has been said of HIPPOCRATES, that "there was but one sentiment in his soul,—the love of doing good: and in the course of his long life but a single act,—healing the sick." This is the sentiment, this the duty that I wish to impress upon you. Oh, that I had the power to fix it indelibly upon your hearts! A life with one sentiment and one act. How simple, yet how beautiful! How like that of our SAVIOUR, who, as we are told, "went about doing good, and healing all manner of diseases." Surely, gentlemen, if HIPPOCRATES, the *Father of Medicine*, and JESUS, the *Divine Physician*, set the example, we may follow it with safety and with profit. It is the principle of humanity. All great and good physicians have been actuated by it. It is the end to which you are now devoted. To "*heal the sick*" is the grand object of your mis-

sion. Let this, then, be the great purpose, the ruling principle of your lives. Considering everything else as secondary and comparatively unimportant, let all your faculties and powers be directed to its accomplishment. If you have this spirit you will gird yourselves to your duty with diligence and with pleasure. In your zeal for the welfare of others you will forget self. You will not hesitate to make your lives one continual sacrifice. Sickness and suffering will present claims never to be unheeded. You will minister, without partiality or prejudice, to all who need your services. The rich and the poor, the learned and the ignorant, the great and the mean, will alike deserve and receive your care and attention; and you will be always ready, always willing, to obey the calls of sickness. Summer and winter, day and night, sundays, weekdays and holidays, will all be alike, in this respect, to you. The howling storm, the wintry tempest, the noontide sun or the darksome night will not hinder you in the discharge of duty.

If I could prevail on you to imitate the example of Hippocrates, so that, like him, your only *sentiment* would be to do good, and your only *act* to heal the sick; if I could induce you to make this the active, operative principle of your lives, then I should feel that I had done an incalculable service to you and to all mankind. You would appreciate the dignity, the value and the responsibility of your office; you would seek diligently for every means that is calculated to advance the great object of your mission; you would prepare yourselves by unceasing effort to meet the obligations resting upon you, and you would exert to the utmost all your faculties—mental, moral and physical—in doing good by healing the sick. The exercise of this principle will cultivate your minds, purify your hearts and strengthen your hands. Disease will be better understood and better treated. In this manner you will improve your own condition and the welfare of those unto whom you minister.

Your lives will be one continual round of good deeds. Kindness, charity and mercy, will follow your daily footsteps. You will secure the respect, the love, the confidence, and the gratitude of the community. The blessings of them that are ready to perish will rest upon you. You will find that it is, indeed, more blessed to give than to receive; and you will enjoy the luxury of doing good, the rewards of a well-spent life, and the approval of Him from whom your commission is derived.

But if you lose sight of this great principle, or if you substitute for it any other, you will, most assuredly, fail in the grand object of our profession; and even though you obtain that for which you labour, you will be disappointed in the end. What is there that can be put in competition with the gratification of doing good to our fellow-beings, by healing their diseases? Is it *pecuniary gain*? I hope none of you entertain this sentiment. It is an unworthy motive, derogatory to the character of the good physician. It debases him who entertains it, and reflects injury upon his professional brethren. It leads to numerous and serious evils; of all others, it is the surest and most powerful incentive to empiricism and quackery. It is a sad mistake to suppose that medicine is a mercenary profession. If it were so, how could the physician estimate the value of his services? What equivalent could be rendered for relief from suffering, the restoration of health, or the preservation of life? How much should he charge for giving sight to the blind, reason to the lunatic, or even beauty to the deformed? No! gentlemen, our profession is not mercenary. Founded upon the unavoidable miseries of our fellow-beings, it is essentially a charitable calling. Indeed, the exercise of charity is as indispensable in medicine as it is in religion; and the physician can say with St. Paul, "though I have the gift of prophecy, and understand all mysteries and all knowledge, and have not charity, I am nothing." Happily, however,

policy and duty are not altogether inconsistent; and if you will make the experiment you will find that even your pecuniary interests will be best promoted by a strict adherence to the benevolent principle of the profession. Pursued aright, medicine will yield a competence and perhaps something to spare. He who seeks large pecuniary returns must seek them elsewhere, as they are rarely found here.

Young men sometimes enter our profession for the sake of the honours they expect to derive from it. They imagine that it will furnish them not only the means of extensive usefulness, but also a *widespread reputation* and an *enduring fame*. It is natural to desire the approbation of the wise and the good of our species; and, held in subjection to the leading principle of our profession, the desire is commendable and will lead to the most beneficial results. Thus restricted, a thirst for fame stimulates the aspirant to diligence in the accumulation of knowledge, to judgment and skill in the application of it, to unceasing efforts to keep pace with the progress of science, and to an assiduous cultivation of the noblest faculties of the mind and of the purest principles of the heart. Not satisfied with the good he can do in his own limited circle, he is always ready to communicate the knowledge he acquires to the profession, so that its benefits may be co-extensive with the ravages of disease. In this manner his influence will be felt throughout the world, and his name will be transmitted with honour to the latest generations.

True and lasting fame has been enjoyed by such men as RUSH, PHYSICK, DEWEES, PARRISH, GODMAN, EBERLE, MCCLELLAN, and many others; and if pursued upon correct principles and by the use of the proper means, there is no reason why it may not be won, in due time, by you. In seeking it, however, beware lest you mistake the means for the end. If you make fame the prime object your disappointment will be

certain and great : but if your sole purpose is to do good, and all your powers are engaged in the single act of healing the sick, fame must follow as an almost necessary consequence. Beware, too, lest you mistake mere *popular applause* for true fame. This is base, unsatisfying and evanescent. It is sometimes the result of accidental circumstances, is often gained without merit, and may even be awarded to the ignorant and the vicious. He who courts popular applause will be tempted to flattery, intrigue, deception, and to acts which will ultimately reflect injury upon himself and his profession : and even though he should win the prize, he will find it circumscribed, ephemeral and worthless. It rarely extends beyond a small circle, and may be dissipated by a mere breath. The author of Proverbial Philosophy has truly said :

" There is a blameless love of fame, springing from desire of justice,
 When a man hath featly won and fairly claimed his honours :
 And then fame cometh as encouragement to the inward consciousness of merit,
 Gladdening by the kindness and thanks wherewithal his labours are rewarded.
 But there is a sordid imitation, a feverish thirst for notoriety,
 Waiting upon vanity and sloth, and utterly regardless of deserving ;
 And then fame cometh as a curse ; the fire-damp is gathered in the mine :
 The soul is swelled with poisonous air, and a spark of temptation shall explode it."

Wealth and fame are not the only inducements which have led young men into our profession. Some enter it for the sake of the *title*, others to *finish their education*, and some few, it may be, from an *innate love of science*. The mere title, except so far as it is the proof of your prerogative, the certificate of your power, and the evidence of your absorbing desire to heal the sick, is of no manner of consequence ; and yet there can be no doubt that it has been obtained for the basest of purposes. I need not, however, enlarge upon this point, as I am satisfied that none of you, in seeking it, have been influenced by unworthy motives.

Those who study medicine with the view of finishing their

education, will find it an admirable method of effecting their object. It embraces subjects of the deepest interest and importance to every individual, furnishes the mind with knowledge upon various collateral branches of science, which may be used with advantage in almost every pursuit, gives full play to the reasoning faculties, enlarges the understanding, and can scarcely fail to purify and exalt the moral affections, and to instil correct views of the wisdom and goodness of HIM in whom we live, and move, and have our being. Such, then, will be amply repaid.

Some have a natural thirst for knowledge—especially such as relates to their structure, organs and functions—which can only be satisfied by drinking at the fountain head of medical science. This innate love of science is highly useful and ought to be felt, in a certain measure, by every physician. He who feels it will pursue his studies with pleasure, will acquire knowledge with ease and rapidity, and if he applies it judiciously and with a sincere desire to heal the sick, will necessarily become a useful and a beloved physician. Whether a man, having the power to heal the sick, has the right to withhold, or to refuse his services, I will not undertake to say. He may, perhaps, be justified in hiding his “light under a bushel,” but no one will pretend to argue that he has the right to use it as an *ignis fatuus*, to mislead others; he may, if he pleases, “bury his talent in the earth,” but he should not *speculate* with it upon the miseries of his fellow-creatures. Knowledge without observation and experience is liable to great abuse. Most of the theories which have divided our profession and degraded it in popular opinion, have been, without question, invented in the study. Knowledge may be used, too, for selfish purposes, and prostituted to base and unholy objects.

In regard to the abuse of knowledge, Lord Bacon very justly remarks: “The greatest error of all the rest is the mistaking

or misplacing of the last or furthest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; sometimes to enable them to victory of wit and contradiction; most times for lucre and profession: and seldom sincerely *to give a true account of their gift of reason to the benefit and use of men*; as if there were sought in knowledge a couch, whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground for strife and contention; or a shop for profit and sale; and not *a rich storehouse for the glory of the Creator, and the relief of man's estate.*"

Knowledge, however, should not be undervalued or neglected because it is liable to abuse. To the physician it is indispensable. He, of all others, requires the most exact, profound, and varied knowledge, not only upon subjects strictly medical, but upon many collateral branches of science. It has been said that "sparks of all sciences in the world are taken up in the ashes of the law." This is equally, perhaps more true of medicine. Every branch of science, whether physical, natural, or moral, furnishes some light and some assistance. Strive, therefore, to become *educated physicians*. You have already devoted years of close application to the pursuit of knowledge, and admit fully its necessity. So far, however, you have learned little more than the rudiments and first principles of our science. Its advance towards perfection will be the work of your future lives. In carrying forward this great work, do not, I beseech you, forget the knowledge you have already acquired. It is of exceeding value. It is applicable to all cases; upon it your entire practice should be based. Be careful, therefore, to

retain it. Young men, upon entering upon practice, are too apt to throw aside their text books and to trust entirely to experience. An occasional glance at a Journal, perhaps, constitutes the whole of their medical reading. Such men must necessarily forget the principles of the science and pass rapidly into empiricism and a routine practice.

You should not only retain the knowledge you have acquired but *add* to it by diligent and unceasing application. Medicine is a progressive science. It has obtained its present exalted condition through the accumulated observations and talents of the educated and benevolent physicians of all ages. Its progress has ever been onward, and it is now advancing with the most rapid strides. The last twenty-five years have done more for medicine than any previous century. In this onward movement you must participate if you would do justice to your patients, to your profession, and to the world. By diligent reading and careful observation every one of you will be able not only to keep pace with the progress of our profession, but to add something to its stock of knowledge.

When you have acquired knowledge which promises to benefit your profession and to relieve the sick, you should take pleasure in *disseminating* it. Young men will soon be placed under your charge for tuition in medicine. To teach them well requires a thorough knowledge of the elements and leading principles of the science, an acquaintance with the great authors, both ancient and modern, who have adorned our profession, a certain amount of observation and experience in disease, and a peculiar tact in imparting information. A faithful discharge of your duty to your pupils will greatly aid them and render our labours light, and pleasant, and profitable.

The profession, too, has claims upon all its members. It expects you to sustain its character and to extend its usefulness. Most of your associates will form their estimate of the

character of the profession from your exhibition of it. Be careful, therefore, to pursue such a course of conduct as will magnify your office and make it honourable. You will have it in your power also to increase its means of doing good. By the careful study of disease in its various forms you may elicit new facts which will establish principles, confirm or correct settled doctrines, controvert prevalent theories; and you may succeed in advancing the science and in improving the art by *discoveries and inventions*. All knowledge that is calculated to relieve the sufferings, to heal the diseases, or to promote the temporal well-being of mankind, must be given, without hesitation, to the profession. Any attempt to use it for selfish interests cuts you off at once and places you in the same category with the charlatan and the quack. You are no longer worthy of membership in a body whose sole object is to heal the sick. Self-interest must be discarded. You have nothing to do with secret remedies and patent rights. You may, possibly, become possessed of valuable knowledge, which, if employed for pecuniary gain, will lead rapidly to fortune: but interest must yield to duty, and all such knowledge freely communicated to the profession. Always bear in mind the benevolent sentiment of Hippocrates, and let nothing cause you to swerve from the great duty of healing the sick.

If you are actuated by this principle, you will not be content with mere professional knowledge. You will rather extend your researches into the boundless fields of literature and science, for means to assist you in carrying out your beneficent designs. This mental cultivation will secure the respect and confidence of the community. It will refine your mind, improve your reasoning faculties, enlarge your understanding, shed light upon the causes and character of disease, and add greatly to your resources in its treatment. To you the public look for sanitary measures to prevent or arrest the progress of wide-

spreading and alarming diseases; for the hygienic regulation of hospitals, prisons, schools, and other public institutions; for a knowledge of law, so far at least as it is associated with medicine; for an acquaintance with the principles of moral philosophy, that you may be able to treat the various disorders of the mental faculties; and for the cultivation of polite learning and general science, as they are known to furnish valuable assistance in the great object of your mission.

Knowledge, however, indispensable as it is to the physician, is not all that is demanded of him. Brilliant talents and great learning may command respect, but they cannot touch the heart. He who would do this must possess a high moral character. The heart as well as the intellect needs constant culture; and he who would win the love and gratitude of his patients must cultivate the moral affections. You will all be received into a confidential relation, and enjoy an intimate and familiar intercourse with the sick. You will be made acquainted with the private concerns of families, and entrusted with secrets that are sedulously guarded from all others. The dearest interests of the domestic circle will be entrusted to your keeping. The wife, the husband, the daughter and the child will look to you, not only for health and life, but, it may be, for interests dearer than either. If you would be faithful to the sacred trusts reposed in you, you must possess undoubted integrity of character, a high sense of honour, sympathy, kindness and purity of heart, refinement and delicacy of conduct, and the utmost tenderness and delicacy of manner. It is the exhibition of such qualities as these that will entitle you to the more endearing appellation of "*the beloved physician*."

There is a still higher title to which you should all aspire. Let it be the aim of each one of you to be called "*the good physician*." "Knowledge without integrity," has been characterized as "dangerous and dreadful;" and it may be said that

morality without religion is "weak and worthless." Seek, then, genuine *piety*. This you will find to be the only true foundation of professional usefulness; the only security against the temptations that beset you; the only help in the time of need; the only hope in the day of adversity; the only refuge in distress. If you have this, then you have everything, for it includes all that is truly valuable. Do you want wealth? "It is the blessing of the Lord that maketh rich and He addeth no sorrow with it." Is it knowledge? "The fear of the Lord is the beginning of wisdom." Is it honour? "When the ear hears you, then it will bless you; and when the eye sees you, it will give witness to you, because you delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish will come upon you, and you will cause the widow's heart to sing for joy." Is it peace? "Mark the perfect man, and behold the upright, for the end of that man is peace."

I have thus endeavoured to impress upon you a true sense of the dignity of your office as physicians, of the weighty responsibilities you have voluntarily assumed, and of the arduous duties you will be called upon to perform. If you take the simple principle I have given you as the rule of your lives, then you will, of course, exert to the utmost every faculty of your minds, every sentiment of your souls, and every act of your lives in the furtherance of this grand object. By so doing you will increase your own prosperity and happiness, you will elevate and ennoble your profession, and you will confer unnumbered and inconceivable blessings upon the human race.

Gentlemen, farewell!

MEDICAL DEPARTMENT OF PENNSYLVANIA COLLEGE.

SESSION OF 1849-'50.

At a Public Commencement held at the Musical Fund Hall, in the City of Philadelphia, on the 8th of March, 1850, the degree of Doctor of Medicine was conferred on the following gentlemen, on behalf of the Faculty, by Rev. C. P. KRAUTH, D. D., President of Pennsylvania College, Gettysburg.

NAME.	RESIDENCE.	SUBJECT OF THESIS.
B. RUSH BLACKFAN,	<i>Pennsylvania,</i>	Erysipelas.
GEORGE J. CHAMBERLAIN,	"	Typhoid Fever.
LOUIS M. COATES,	<i>Ohio,</i>	Action of Alkaloids.
GEORGE MONRO DARRACH,	<i>Pennsylvania,</i>	Epidemic Cholera.
HENRY C. ECKERT,	"	Peculiarities of Woman.
JOHN FLICKINGER,	"	Pneumonia.
JOHN S. FLICKINGER,	"	Gonorrhœa.
SAMUEL GIBSON,	"	Dysentery.
URIAH W. HERTZ,	"	Gastritis.
MARTIN L. LAUBER,	"	Scarlatina.
EDMUND L. MELSHEIMER,	"	{ Therapeutic Agency of Cold Water.
GEORGE MURRAY,	<i>Nova Scotia,</i>	Rubeola.
JOHN MURRAY,	<i>New Jersey,</i>	Cholera Asphyxia.
ADINO PADDOCK,	<i>New Brunswick,</i>	Pneumonia.
HENRY PALM,	<i>Pennsylvania,</i>	Dyspepsia.
ROBERT PHILLIPS,	"	Apoplexy.
BREWSTER H. PORTER,	"	{ Analogy of Cholera and Bilious Int. Fever.
SAMUEL H. PORTER,	"	Pertussis.
JEFFERSON B. REAM,	"	Cynanche Trachealis.
PHILANDER REDFIELD,	"	{ Auscultation and Per- cussion.
JOHN K. REID,	<i>New Brunswick,</i>	Scarlatina.
GALEN S. ROBINS,	<i>Pennsylvania,</i>	Puerperal Convulsions.
NATHANIEL W. SALLADE,	"	Typhus Fever.
JOHN SHAW,	<i>New Brunswick,</i>	Dyspepsia.
DANIEL W. SHINDEL,	<i>Pennsylvania,</i>	{ Developement and Pe- culiarities of Fœtus.
WILLIAM B. SIMONTON,	"	Dysentery.
JOSEPH N. SMITH,	"	Curvatures of the Spine.
SAMUEL SMITH,	"	Variola.
CARPENTER WEIDLER,	"	Scarlet Fever.
GERSHOM WENGER,	"	Strumous Diathesis.
ANDREW J. WERNER,	"	Dysentery.
JACOB D. WHITE,	<i>New Brunswick,</i>	Circulation.
ALFRED S. WILTBANK,	<i>Delaware,</i>	Cathartics.
SAMUEL S. WILTBANK,	<i>Pennsylvania,</i>	Counter-irritation.

PENNSYLVANIA COLLEGE,

MEDICAL DEPARTMENT,

NINTH BELOW LOCUST STREET,

PHILADELPHIA.

THE Faculty is constituted as follows :—

<i>Theory and Practice of Medicine,</i>	W. DARRACH, M. D.
<i>Obstetrics and Diseases of Wom. and Child'n.</i>	J. WILTBANK, M. D.
<i>Materia Medica and Therapeutics,</i>	H. S. PATTERSON, M. D.
<i>Anatomy and Physiology,</i>	W. R. GRANT, M. D.
<i>Principles and Practice of Surgery,</i>	D. GILBERT, M. D.
<i>Medical Chemistry and Toxicology,</i>	W. L. ATLEE, M. D.

The fees are as follows :—Matriculation, \$5.00 ; for each ticket, \$15.00, or \$90.00 for a full course ; Graduation, \$30.00. The session of 1850-51, will commence on Monday, Oct. 14th, and be continued until the ensuing 1st of March. Clinic at the Pennsylvania Hospital, Pine street. For further information apply to

HENRY S. PATTERSON, M. D., *Registrar,*
No. 92 Arch st.